

An Invisible Partnership

CHAMBERS



Rev. E. D. Nelson



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An Invisible Partnership

or

The Faculty Family

by

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PENTECOSTAL NAZARENE PUBLISHING HOUSE
2109, 2115 TROOST AVENUE
KANSAS CITY, MO.

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Kansas City, Mo.

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Preface

“Of the making of books there is no end.” It is due to this fact as much as to anything else that the author has been slightly, and perhaps unreasonably, prejudiced against attempting to make another. However, when in my Kansas City pastorate, the dear Lord laid it upon my heart to attempt to preach upon the subjects herein treated; and then just as clearly indicated that it was His will that the subject matter of the sermons be prepared for publication. I have done my best to fully obey the divine behest, and so send forth this, my first little book, in Jesus’ name.

The contents are intended to be no more than suggestive, the author having neither the ability nor the wish to treat the subjects touched upon fully.

As to the correctness of the views expressed, and the application of the truths stated, I leave the reader to draw his own conclusions. I pray God to bless him while he reads.



Introduction

The accompanying illustration is in support of the teaching that man is a trichotomy, composed of spirit, soul, and body (1 Thess. 5:23). The shape of the drawing indicates that in each, the body, the soul, and the spirit, there is the tripartite structure; the heavy black line representing the body as composed of flesh (including bones and sinews); the circulation, by which the waste and repair of the body is attended to; and the nervous system, by which conscious and intelligent communication is maintained between the house (body) and its tenants (soul and spirit). The clearly dotted line representing the soul, also indicates that it is composed of the three mental faculties, memory, reason, and judgment. In the same way, the faintly dotted inner line shows that the spirit is composed of the three other faculties, conscience, will, and affections: this line being faintly dotted to suggest that the distinction between soul and spirit is slight. As it is a difficult matter to represent invisible things in a visible way, so the attempt to make a drawing which will convey anything like a correct idea of soul and spirit is impossible. Therefore, it is the relationship only, existing between body, soul, and spirit, which the drawing is intended to suggest.

The group of mental faculties is like a family of six, two sisters and four brothers. Among them a strange

and secret partnership exists. Their mutual activities no one fully understands. However, it is always interesting and profitable to study this Faculty family, and their affairs. Three members of the family, Conscience, Will, and Affections, are especially engaged in matters pertaining to religion, and will, if not perverted, give much attention to the spiritual interests of the family. The other three, Memory, Reason, and Judgment, are more particularly occupied with secular affairs, being closely associated with the course of the physical life.

CONSCIENCE

CHAPTER 1

A stately vessel is plowing its way across the ocean. "Captain," I inquire, "where are you going?"

"Hard to tell, just now," he answers.

"Why so?"

"I have lost my bearings."

"Have you no compass?"

"Yes, somewhere; but I have not used it lately. I got sick of it. Always pointing in one direction, never varying. It's entirely too strict."

"But, man; do you not know you will never make port that way? and that likely you will run on a reef?"

"Yes," he replies; "but I'll take the risk."

"Stop! Consider! You have many lives besides your own to answer for."

But again he replies, "I'll take the risk."

So down in the hold, buried deep in the coal dust and rubbish, we find the compass, clean it up, and restore it to its rightful place in the pilot house.

Now, what the compass is to this ship, conscience is to a man making his way through this world on the voyage of life. No greater privilege has ever been given a created being than the power of choice. It is a godlike prerogative, and to properly exercise this privilege one must have a dependable moral indicator.

in accurate working order. Such an indicator is vigilant conscience, ever alert to indicate every right course, and to protest every wrong one.

As a man is known by the company he keeps, so Paul indicates, a good conscience is found associated with the best of companions. Namely, divine love out of a pure heart and unfeigned faith; that is, a faith that is real, not pretended. A good conscience abhors pretense. We are told that a counterfeit strawberry jam has been placed on the market in which there is not a trace of strawberry; but it is a shrewd blend of apple sauce, grass seed, salicylic acid, red ink, and ether. The imitation is so perfect it defies the taste to detect the sham. Now, God knows that in the religious realm there is much that passes for faith, which is not real faith, and which will never satisfy a good conscience, nor abide in a pure heart; for these are always found intimately associated and as widely separated from hypocrisy as the east is from the west.

In this same teaching Paul indicates that another companion of a good conscience is sound doctrine: for he classes unsound doctrine with the vilest sins, all to be abhorred and spurned if we would have a conscience void of offense toward God and toward man.

As we use the term, "doctrine," it means that which is taught concerning scriptural or religious statements. Nothing is of greater importance than that we should be possessed of real doctrinal truth. A conscience influenced by unsound doctrine is like a compass with its needle pivot off center. In this condition a compass

can not be trusted to correctly indicate directions. A slight inaccuracy of the compass is dangerously likely to send the ship on the rocks, just as Paul indicates in 1 Tim. 1:19, concerning the ship of faith. Unsound doctrine may on the one hand render the conscience so lax and loose that in many respects its possessor seems to have lost his ethical sense and indulges himself in many ways without restraint, or becomes exceedingly careless of moral obligation, and in the business circles loses his credit. Reproach on the cause of Christ is the result. A case like this reminds one of an unfortunate child which grew up without the proper direction and restraint of parenthood. On the other hand unsound doctrine may make conscience rigidly exacting, like a tyrant standing over one with a black-snake whip in hand. Now the Holy Spirit never drives. He entreats. It is the Devil who drives, and he is never better satisfied than when he is allowed to plait our moral obligations into a stinging cat-o'-nine-tails with which to compel conscience to chase us around. A good conscience never wears a stern visage nor a frowning brow. Even when her sweet face is bathed with the tears of sorrow because of the stubborn waywardness of her subject, and thus her patience is sorely taxed, her expression is always kind.

Conscience has a most interesting experience, for she is made subject constantly to the strictest tests. Like the nonmagnetic watch of a railroad engineer, which will not run queer, though brought in contact with the great metal bulk of his huge machine. So the opera-

tion of divine grace is to so demagnetize the conscience to the pull of the world and sin that she does not falter in her indication of the straight course toward heaven. The straightest preaching, the most searching truths brought to bear upon her serve but to clarify and happy her witnessing. Now all this is true because, further, a good conscience is purged by the blood. "For if the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean," under the Old Testament system, "sanctify to the purifying of the flesh," how much more shall the precious blood of Christ, under the New Testament system, "purge your conscience from dead works to serve the living God."

Conscience is subject to illumination. This is one of the important offices of the indwelling Holy Spirit. Take an ordinary tallow candle, light and place it in a jar of pure oxygen, and instantly its flame bursts into a brilliance rivaling that of the great electric arc light. The life filled with the Holy Ghost furnishes to its conscience, which is the candle of the Lord, a most perfect medium in which to burn, and thus floods the soul with radiance. How good God is, to furnish us the best possible lighting plant by which to make our way through a sin-darkened world to heaven!

A tender, sensitive conscience is a most precious boon. How faithful is the lamp on the miner's helmet, if he goes down into the deadly choke damp, to warn him, by burning dim, of the presence of the lurking danger! So will conscience, properly cherished and respected, be faithful in her detection of the presence

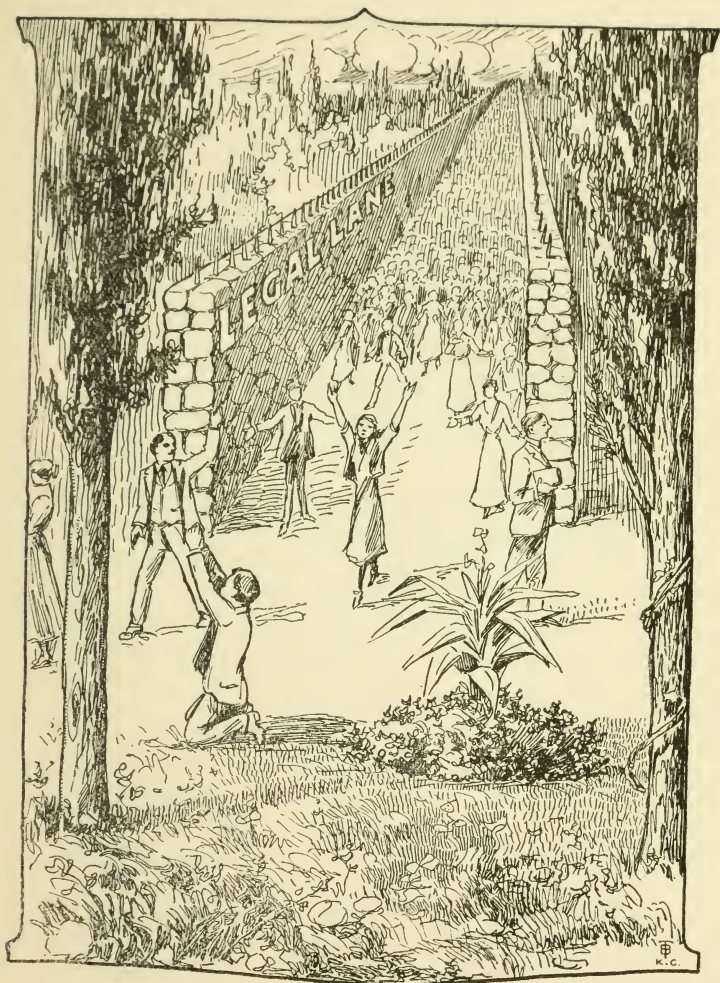
of evil. God will give us an increasing sensitiveness to sin and hatred for it, if we walk closely with Him. God surely intends to lead us as much by the checks of the Spirit as by His impulses.

As we have already learned, the immortal human spirit is composed of three — conscience, will, and affection. Tender hearted, faithful Sister Conscience does not choose for the others. Lantern in hand, she merely walks along the right path ahead of rugged, broad shouldered, self-reliant Brother Will, thus indicating to him the proper course. Emotional, demonstrative Sister Affections, the shouter of the family, looks on with intense interest, and when she sees her dear Brother Will obediently and wisely taking the path indicated by Sister Conscience, she can restrain her joy no longer, but, jumping up and down, she claps her hands and cries, "I'm so glad! so glad! that Sister Conscience is so true, and Brother Will so obedient! How blessed it is for the three of us to live, work, and go to heaven together! Hallelujah!"

The location of conscience in the plan of redemption is clearly indicated by Paul as being where the commandment ends. Legal restraints are no longer needed where conscience holds sway. He who has the inner fact of a good conscience needs the outward restraints of the law no longer. He now uses the law merely as a rule by which to test the accuracy of his moral indicator. The law is a lane with high fences on either side, which were not made for a righteous man. So when one lets God fully save him from sin and thus

take him into the domain of conscience, God simply leads him out of the legal lane into the open field where the fences are all down because they are no longer needed, takes the bridle off, and turns him loose. Hallelujah! He can be trusted with liberty now.

Here is the true basis of self-respect. In this happy state we mind without being told. God has put us in trust with ourselves, and we would rather die than be untrue to that trust. In my boyhood days we lived a little more than a mile from the creek in the woods to which the cows must be driven daily for water during the bitter winter weather of that northern climate. Sometimes, in order that he might go on to the post-office, my father, after having watered the cows, would put them in charge of old Dash, the faithful dog, and tell him to bring them home. Some time later this faithful family servant would appear at the barnyard with every one of the herd, having faced the bitter wind and driving snow until icicles were hanging from his jaws, and his eyes seemed nearly frozen shut. If a dumb brute will so regard duty, what ought God to reasonably expect from us, his highest creatures? After a hard day of unrequited toil, Uncle Tom, in his humble cabin with his family, has his contentment rudely destroyed by the heart breaking news that he has been sold to Haley, the slave trader. His wife, almost frantic, urges him to try the fortunes of a passage on the "underground railroad," to the North and freedom. His noble reply is, "No, Chloe, Mas'r trusted me many times, an' he's always found me on the spot. I



won't run." Here is the truly free man. Free in the possession of a clear and untainted conscience, while his so-called master, Haley, is the miserable bond slave of a vicious and cruel system. Under the high and happy rule of conscience every one has a right to do as he pleases so long as he pleases to do right. Thus we are ushered into the possession of the largest liberty ever accorded to created beings.

This freedom in Jesus is blessed release,
From sin and from sinning forever to cease,
And freedom from self brings such infinite peace,
Oh, glory to Jesus, I'm free!

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not again entangled in the yoke of bondage. (Bible.)

WILL

CHAPTER 2

Probably no faculty of the mind is more interesting to study than that of the will, for this is a high and godlike power. In His dealings with men God always respects the will, and nothing better indicates how exalted this function is than the fact that our salvation rests upon its proper exercise. In Philemon 14, God said, "Without thy mind [consent] would I do nothing; that thy benefit should not be as it were of necessity, but willingly."

As the blind beggar called to Jesus for help, our Lord asked him, "What wilt thou that I shall do unto thee?" So God conditions all the benefits He wishes to bestow upon us, on our willingness to receive. Even though man's sinful state is so dreadful, and his peril so awful, God will not in His work of rescue set aside nor over-ride the lofty will, but says, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Putting man thus on his own responsibility in the matter of being delivered from sin, it becomes easy, after the deliverance is accomplished, for God, by the use of man's will, to lead him into partnership with Himself. Knowing that a man is especially interested in the doing of that which he orders himself, God says to us, "If you will consent, I will give you a part in the

accomplishment of the greatest work ever undertaken, in which your associates will be the best and your returns the greatest." He knows that man naturally chooses fellowship, and that "It is not good that man should be alone."

Now the Devil works in just the opposite way. The root of sin is selfishness, and its natural tendency is to make one careless of the rights or needs of others, and to live for one's self alone. Hell is not only a moral, but a social chaos, where every man's hand is against his fellow. In hell there is no mutual helpfulness, but individual hurtfulness—every being there a pirate and freebooter on his own hook. The "Look out for number one" idea was hatched in hell and reigns there, so the Devil is intent on poisoning and breaking down the social fabric with free love instead of marriage, fornication in the place of chastity, the abolishing of parental rule, in the place of filial obedience, the spread of the greedy, mercenary spirit instead of neighborliness, and anarchy instead of good government.

The effect of a deadly poison in the body is to break up its cell structure, thus interfering with its organic functions. Just so sin will overthrow all righteous rule and social order, so that hell may be the dumping ground for the pitiful wreckage. The violence that the awful world war now in progress is doing to the economic and social life of the people involved is but a faint suggestion of the frightful havoc wrought by sin as a destructive agency.

Now, how does God proceed in the work of reclamation and repair? He deals with us personally, reclaiming individuals with which to rebuild a pure, healthful social fabric, offering me a job with the richest firm doing the biggest business of any. I am not to be an employee merely, but a partner in the firm, having a voice in the shaping of its activities. My will is respected by the firm and it is a motive force in its operations.

Under these conditions, how a man's self-respect returns, and his self-reliance awakens! God says to him, "I am at your service." "Concerning the work of my hands, command ye me." "You may co-operate with me in the holy business of reconstructing human society." I have noticed that my boy has a much better and steadier will to work if I work with him, and "Men are only boys grown tall." God's wisdom and patience in dealing with us and working through us, are truly marvelous. The reward also which He offers, how great! At one time Peter asked Jesus the question, "Behold we have left all and followed thee; what shall we have therefore?" Jesus' answer was, "Ye that have followed me, in the regeneration," (that is, in the great time of the restoration of His kingdom in the earth) "when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel" (Matt. 19:27, 28). The psalmist also assures us that in the administration of the affairs of the coming kingdom of Jesus, all His saints shall have a share. (Psa. 149:9.)

How great a responsibility, therefore, is upon us from the time we first seek the Lord, until that happy time when we shall come with rejoicing, bringing our sheaves with us. Success at every point rests on the attitude and use of the will. For instance, here is a penitent sinner. I ask, "Does Jesus save you?" "I don't feel any different," he responds. "Well, brother, the Devil knows how to play upon your feelings. What do you purpose?" "I'll find Jesus, or die trying."

"Oh! all right. I will risk your case." A seeker for sanctification is before me, praying earnestly. "How about you?" I inquire. "I have no witness yet," is the answer. "Well, do not seek any; and what are you going to do?" "I'll die before I'll take anything off the altar that I have put there." Thank the Lord! We can expect another shout of victory almost any time. I visit a certain church. The people there tell me they are expecting a revival. A little later I see them again, and inquire, "How about that revival?" "It has not come yet." "What do you propose to do?" "We will never give it up. We just must have it." Soon I am not surprised at the news that a glorious revival has broken out in that community. "My fellowship with Brother A. is broken," a brother tells me. "What have you determined to do about it?" is my question. After a moment's pause, a firm look settles upon his face, as he replies, "By God's help I will have it restored, or at least stand acquitted before Him." I feel certain that the angels will soon rejoice over one more difficulty adjusted. The Lord greatly blessed my

soul one time as I resolutely followed a man three times around the church, up behind the organ, and out doors, determined I would shake hands with him. That is one foot race I have never been sorry for. Bless God! "What are you going to do about attending those early morning prayermeetings the pastor has announced?" I inquire of a very industrious man. "Well," he replies, "I am extra busy this week, but I intend to just get behind myself and chase myself out to every one." "I find personal work very hard," said one. "Going to give it up then?" "No, sir! I am going to stick to it until it becomes easy." "I find it very difficult to pray," is not an infrequent complaint. What am I to determine in such case? Just simply wear my knees out but what I will pray.

A story I once heard may not be true, but it is good for illustration. It is of a ship that once anchored near one of the South Sea islands. The natives immediately came out to the ship to trade with the sailors, bringing breadfruit, cocoanuts, etc. Among the number was one who, as he paddled his canoe alongside and clambered aboard, saw a sailor mending with a needle. The native was captivated, and offered everything he had brought for that needle. The sailor refused to let it go. So the disappointed native began to look around for something out of which a needle could be made, and found a crowbar. This was not refused him, and much comforted, he took it home, and with two rough stones set to work to rub it down into a needle. Two years later, it is said, the same ship visited the same

island, and the same native was found busily grinding his crowbar, which, though much reduced in size, was scarcely yet the needle he was so determined to have. Just as surely as we have and retain an ironclad, indomitable purpose, such as God approves, He will honor it and enable us to break through the Enemy's fortifications and win the victory. When the prophet Elisha, sick in body, but strong in spirit, prophesied to King Joash of the deliverance of Israel from Syria, he directed the king to take arrows in his hand and to smite with them upon the ground. He smote three times and stopped, and Elisha was wroth, and said, "Thou shouldest have smitten five or six times. Then hadst thou smitten Syria until thou hadst consumed it" (2 Kings 13: 18, 19).

The will to obey God will not only give us knowledge of the true doctrine, as John 7:17 says, but will also enable us to obtain success in any undertaking to which He appoints us. So let it be remembered for our special encouragement in a trying time, that Jesus has said, "If any man will, he shall," and "That which he has promised, he is able also to perform."

AFFECTIONS

CHAPTER 3

The further we proceed in the study of the mental faculties, the more clearly we see their intimate relation and interaction. As to those which comprise the spirit of man, the convictions of conscience influence the choices of the will. Following this operation of the will, the affections are the springs of action. Convictions and determinations are put in motion through the affections. "With the highest perceptions of truth and religion we would be inactive without them." "Their exercise is essential to the existence of all true religion. All affectionate devotion is not always wise and rational, but all wise and rational devotion must be affectionate."

The affections are mainly objective. That is, they move one to forget himself and to seek to bless and benefit others. Unless perverted they are never selfish. This fact makes it easy to understand that they are a part of the spirit of man. The heart is the center, or fountain head of the affections. They proceed from the heart just as water from a fountain. Wells were dug in the days of Abraham, but the Philistines filled them up, so Isaac had to dig them open again (Gen. 26:18-20). He was especially blessed with a springing well. So if we do not keep the fountain wells of our affections open and unclogged we will cease to be in-

terested in those about us, and will have no passion to see souls saved. Our service will become dry and formal, and all our religious activities mechanical and perfunctory. Among us, as God's people, even under favorable conditions, there is not enough exuberance and spontaneity. I would plead for that holy joyousness that may make shouting a necessity. Our wells are badly clogged. Jesus said, "He that believeth in me, out of his innermost parts shall flow rivers of living water." Speaking of the same fortunate sort of a man, the psalmist said, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper."

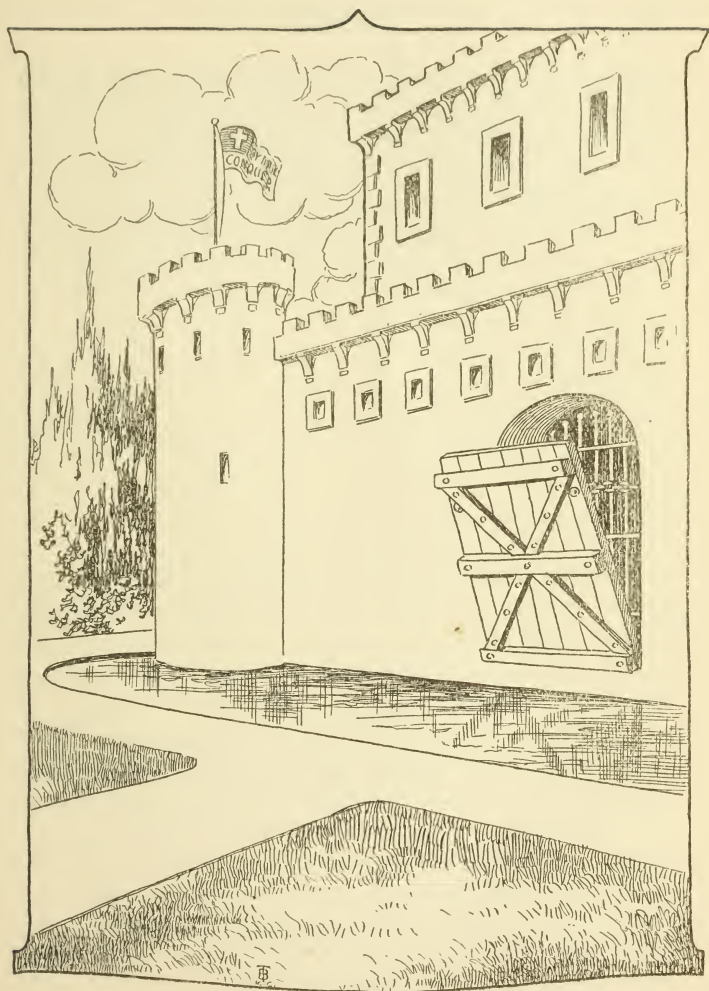
This fountain of the affections in the being is like a bubbling spring in the midst of a garden, insuring luxuriant vegetation out of a productive soil, beautiful, fragrant flowers, rare fruits, and thronging song birds. You say, "But I have the spring in my heart." I hope so, brother, but your garden seems somewhat dry and parched. We have searched all over the place and have not found where the spring has broken out. Better dig until you strike an artesian flow, so as to bless a droughty country. It is not often that an artesian well is opened in which the flow is so great as to make the problem of control serious, and in a desert place even such a one as that should be heartily welcomed. So it may be that among the members of the Faculty family the enthusiasm of Sister Affections at times gets so great that it takes the united efforts of all the other

five to keep her within bounds, and then they do not succeed. Finally, Sister Conscience concludes that less harm will be done by giving her her liberty than by trying to restrain her. So resolute Brother Will walks over, pulls the bridle off, and turns her loose. Dignified Brother Judgment says, "I question this undue hilarity seriously." Brother Reason says, "She overreaches me," and Sister Memory, who keeps the family record, employs for the emergency three extra stenographers and then can scarcely keep pace with rapidly transpiring events. However, after the hurrah dies down, all six, much exhilarated and refreshed, agree together that it was good anyway, for Sister Affections was in the order of the Lord evidently, and stoical old Judgment says, as he wipes the tears from his eyes, "I am glad that there is one shouter in the family, for if she did not get blessed, none of us ever would, that is evident."

Human experience corroborates the biblical account of the fall of man. In accomplishing this the tactics of the Devil were peculiarly effective, for thus he possessed and poisoned the heart fountain. The scriptural recognition of this sad fact is clear, and the gracious remedy adequate. The imagination of the thoughts of the defiled heart are only evil continually. It is deceitful above all things and desperately wicked. The once pure affections are become vile, tainted with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, hate, slander, spite, pride, conceit, evil invention, dis-

obedience to parents, cruelty, and lust. To inhale the awful stench exuding from a poisoned well like that would make the conclusion sure that it could never again be reclaimed and purified, and save for the miraculous intervention of God, this is true. However, there is plenteous redemption through the blood of Jesus. Just as surely as the prophet by divine power purged the poisonous pottage, or sweetened the bitter spring, just so surely where sin abounded grace did much more abound. Thank God! a moral leper is no more difficult to heal than a physical one, and Jesus has never failed when appealed to in either such case of need.

The heart is like a strong castle of feudal days, which an enemy has possessed. Not only must the predatory incursions of this enemy into the surrounding country be stopped, but he and his retainers must be expelled and the castle fumigated. A deep moat or ditch is dug around the castle, across which a drawbridge is the only passage, and this is never more to be let down, except to a friend. Then, and only then will the reclaimed and renovated fortress be a blessing instead of a menace to the surrounding country. Just so surely as this castle was thus delivered from the power and defilement of its unlawful occupants, even so will God deliver and purify the sinful heart that is submitted to Him. This is the real spiritual significance of circumcision, as taught in the Scriptures. Deut. 30:6 says, "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the



Lord thy God with all thine heart, and with all thy soul, that thou mayest live." This makes it clear that tainted affections will not move out toward God. "For the carnal mind is enmity against God, for it is not subject to the will of God, neither indeed can be." On the other hand, if the fountain of the affections is purified, they will naturally proceed toward the gracious Being who performed so blessed a miracle. The literal meaning of circumcise is, to cut around. So in heart-circumcision, God not only purges out all sin, as above illustrated, but like the cutting of the deep ditch around the castle to prevent the return of enemies, He also finishes the work of separating that heart from sin and the world. As the Word says, "Set your affections on things above, not on things on the earth." Thus we may be in the world but not of the world.

Among the many important advices of the Bible, one of the chiefest is, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." To hide this, as the psalmist says, with other like Scriptures, in the heart is a very wise precaution, for Sister Affections is doubtless more easily imposed upon than any other member of the faculty family. She does not read people well, being remarkably charitable and unsuspecting. If she were the pastor of a church she would hospitably entertain almost any religious fakir that came along; and if he seemed humble and prayed fluently, she would give him the use of her pulpit without asking to see his credentials. For these and other

like reasons it is necessary that the entire family co-operate in directing her energies and shaping her activities. With such help and encouragement given, she is a mighty power and may safely be allowed full liberty in the performance of her duties, and the rendering of her kindly and tender services.

MEMORY

CHAPTER 4

Memory is the record keeper or historian of the life. She sits constantly at her desk writing with untiring hand, accurately recording everything which catches her attention. The record is made just as the event happens. She spares no unpleasant details. In this regard she is merciless, recording just what is given her. If the record is unsatisfactory, do not accuse Memory. The fault is not hers. Like the blank record placed in the phonograph ready to receive the song or speech, if in the great judgment you are horrified when your record is repeated, do not blame memory. How glad every one of us would be right now to be able to blot out much of that which memory has recorded. How careful we ought to be from this time on to give to Memory only worthy and profitable things to record.

We are taught that attention is the mother of memory, and that interest is the mother of attention. Carnality predisposes the memory to receive and record the sinful and trifling, rather than the pure and worthy, and this tendency is not entirely overcome when one is sanctified wholly. It must further be broken by discipline. It is a sad fact that a child will pick up and remember profanity, or snatches of foolish songs or slang, when to commit some profitable and

wholesome statement to memory will require considerable effort. Why is it that so often our young people go around singing light and even questionable songs, and humming ragtime ditties instead of the sweet melodies of Zion? It is because that thoughtlessly they have allowed their memories to become a sort of trash box wherein the Devil may dump any waste thing he may sweep up on the street. The memory ought to be used as a treasure chest instead of a garbage can.

How may the memory be thus stored with treasures? By becoming interested in worthy matters and giving attention to them. In our church services we can help the Holy Spirit to bring deep conviction to the unsaved by creating an atmosphere of earnest attention and deep interest. At the same time we will be storing our memories with much that is helpful and blessed. On the other hand, if before the service begins there is light talk and giggling and a general lack of reverent behavior in the house of God, earnest attention will be lacking during the preaching hour, and a hurrying out after the sermon to plan some social function, an earnest few being left to help at the altar. Now what is the reason for a condition of this sort? It is the cultivation of a memory for trifles rather than for solid and profitable things. Under these circumstances ask the question, "What was the preacher's text this morning?" and the answer will likely be, "I do not recall, but I noticed that Brother A. has had his hair cut. He surely needed it." Probably not half of a congregation

will remember the text of the sermon, but should a kitten appear in the service, it will not soon be forgotten. This is because the kitten catches the attention. Now there is such a thing as becoming so intensely interested that the kitten would not be seen.

Because God finds us so occupied with trifles may be a reason why He can not confer more unction and holy power upon us. We are too much like children making mud pies and playing with tin soldiers. God gives to us a costly record book prepared with infinite pains to receive a sacred and beautiful record. First we smutch it as with baby fingers; then write in a lot of non-senses, trifling things, and evil deeds, the Devil meanwhile exulting at our folly. Especially will he exult if we continue to trifle with the expensive record book after we are saved. How can we expect God to come to memory and dictate to her sweet and beautiful things for eternal record if we even in church keep her busy writing social or other trifles? During worship a man might plan how he could turn a goodly sum of money his way in a business deal and thus afford a trip for himself and family to the mountains, when he should have planned such an increase of grace as would insure his safe passage to the New Jerusalem.

In Revelation 20 we find a brief but vivid description of the judgment scene. The question might be asked, What are the books that will be opened on that great day? I do not know, but certainly it is doing no violence to Scripture to suggest that they may be the books of memory. We are told that when one is

brought suddenly face to face with death, as in drowning, the memory, acting with strange rapidity and accuracy, will bring up as on a panorama all the detailed events of the life. I am sure that not only will memory be that quick and clear in the judgment, but will with the unsaved continue its vividness throughout an endless eternity in hell. At the judgment memory's book is inexorably opened, Conscience stands in horror with averted face and tearful eyes. Will is under arrest and in chains, for he has been stubborn and wayward. Affections is prostrated with grief and despair. Reason says his fate is only just and Judgment agrees that it can not now be otherwise. And thus all six of the members of this ill-fated family shriek with one voice, "Lost forever," as foul fiends come to drag them away to the regions of eternal night. Oh! what a sad scene this is as compared with one described in another chapter, where Will was obedient and chose the right course. Let us look at a few pages in this book of memory. "What stains this page?" "Oh! an awful black deed." "And this one, all soiled, torn, and dirty?" "Yes, that was my time of sad backsliding." "Here are several more pages dirty, tear-stained, and torn." "Yes, that was when I was so bitter and unforgiving." "On this one is an attempt to erase." "That, too, was a time when I was bitter and hateful; talked about the church unkindly and said it would never recover from its slump." "Here in your book, daughter, what makes this awful blot?" "That was when I was impatient with dear mamma, and impudent to her."

My teacher in chemistry once cautioned me in the laboratory about the handling of a certain acid. "For," said he, "if a single drop gets on your bare flesh it will cause a painful wound, hard to heal." Since then I have thought how much more caustic, painful, and hard to heal is the effect of unkind words hastily spoken.

Memory! Oh! memory. How awful would it be for me if I could not put thy sad record under the blood! God will freely forgive and blot out the black record of the past, and furnish enabling grace that I may now be making a clean and worthy record every day. Thus the life record becomes a delightful volume to peruse. Each day's record may be properly closed with the precious old song, "One more day's work for Jesus"; and memory's book as I take it up breathes forth the delightful fragrance of beautiful deeds. A page or two of its record might be noticed. "Here is where we young people, instead of going skating, used the money saved for a treat at that time, to buy some books for crippled Jimmie, and some shoes and a warm sweater for his little sister, so she might go to school. We took them a basket also, in which Mabel had put a fresh loaf of bread, Angie a fat turnover and some big cookies, and John some fruit and candy. From there we went and sang and prayed with Grandma Shut-In; then went down to see old Mr. G., who is down with rheumatism. While the boys cleared off the snow from his porch and walks, and split up kindling enough to last him all winter, the girls tidied up the house, and

gave him a dainty lunch. He cried as he thanked us and told how the *Herald of Holiness* that Brother Jones is sending him from the 'Inasmuch Fund' was blessing him. Then we sang and prayed together, and we all came home, thanking the dear Lord that He had saved us from our sins and given us a place in His service."

The happy memory of days well spent is like the possession of a neat and well arranged pantry with orderly shelves filled with nourishing food and toothsome dainties; so that its possessor coming home tired and hungry may have therefrom a hearty and satisfying meal. Not only that, but he can invite his neighbors in to partake with him of the rich repast. Instead of a well-stocked and enticing pantry, how different one would be in which there was a confused jumble of stale bread, rancid butter, half ripe or decaying fruit, tainted pickles, strong condiments, indigestible pastry, etc. A pantry like this is similar to the memory of wasted days and ill-spent years, out of which can come nothing that is sweet, wholesome, and helpful. May the Lord help us, "so to number our days, that we may apply our hearts unto wisdom."

REASON

CHAPTER 5

Although each of us is a triune combination of body, soul, and spirit, the physical part clamors for much attention, obliging us to realize that we are real flesh and blood folks with a solid material existence. For this reason, certain of the faculties are especially associated with the sensitive or physical life. Reason is one of these faculties which handles and associates facts which are obtained through the use of the five senses. Thus Reason would always tell us of the proper care and use of our body as the servant and tool of our higher being whereby the highest plans for our lives might be carried out, and the noblest aspirations realized. Reason is a faculty that is very matter-of-fact, living on earth, and staying around home pretty close, so if in a time of spiritual ecstasy we, like Paul, take a trip to the seventh heaven, some one is around the place when we come back to help us to recognize the landmarks and show us where to alight. While the Spirit is a high soaring aeronaut who spends much time on the wing, Reason is the machinist who keeps the aeroplane in trim for use, it may be, in a sky battle with "the prince of the power of the air," the dropping of a faith bomb upon some camp of the Enemy, or the carrying of prayer relief to some distant spiritual outpost.

While Judgment is the most calm and dispassionate member of the Faculty family, Reason is the most shrewd and calculating. To reason is to arrive at a conclusion by the comparison of accepted facts. Safe reasoning can not be done until it is known that the statements under consideration are true. Sound reasoning can not be based on an uncertainty, even. All ifs must be cleared away from a proposition before it can be used in reasoning. It is the business of Reason to examine witnesses and bring out evidence, and unless perverted, Reason is an honest lawyer, like Abraham Lincoln, who would not take a case unless assured of its justice. An unbiased reason never dishonors itself by using sophistry and tricks in argument. It scorns to browbeat or intimidate one class of witnesses, and is never satisfied until all the evidence on both sides of a question is in, no matter which side wins.

The Prophet Isaiah challenges Reason with the great fact of salvation (Isa. 1:18), as does the Apostle Paul with the fact of entire consecration to the will and service of God (Rom. 12:1), thus having the most high and worthy object to engage the exercise of our faculties, and to necessitate their uttermost operation. None has a better right to a well balanced reason and a clear spiritual vision than God's own folks. The necessity of this appears also as we consider the conditions under which we are living. Being an exceedingly fast age, it is readily an age of great confusion. The mixed motives entering into the prosecution of the



present world war make a true definition of patriotism well-nigh impossible.

Confusion is no less prevalent in the religious realm, due to the spreading of poison of false doctrine, as well as to dissension and strife among the people of God. Sin and worldliness clamor for entertainment and indulgence. Social and economic conditions are in a malodorous tangle, which waxes worse and worse. Thus conditions are facing us so complicated that if we are to be successfully used of God in bringing the order out of chaos necessary to the establishment of the kingdom of Jesus in the earth, we shall need the clearest moral perceptions, and the most evenly balanced reasoning power that God can give. The moral sense indicates every place where sin and wrong lies and insists that it shall be purged by the blood. Reason says of certain doctrine, this is false because it is unscriptural and irrational, and must be renounced. Reason says further that when men are possessed of the Spirit of Jesus, they will war no more, whether it be war among the nations, or strife in a church, for it recognizes that both sorts are carnal. So long as the parties to the church split are uncharitable each with the other and fail to hear and respect the witnesses on both sides of the case, Reason rejects the causes of both, as contrary to the teaching and example of the Master.

Much is said among God's people about being led of the Spirit. It is the office of Reason to carefully consider and examine into every such leading as to wheth-

er it is in the providential, scriptural, and rational order, and if not, to reject it as a dangerous and probably satanic imposture. Satan has been so long intimately associated with the Godhead, and being himself a spirit, though now a fallen one, he knows how to imitate the leadings, as well as other operations of the Holy Spirit. Then, also, one's sympathies may be stirred by evident distress or need, or the conscience may strongly suggest a certain line of duty, and so either of these purely human impulses be mistaken for a divine leading, unless Reason is first allowed to test them out.

The question may be asked, "Does not God at times miraculously set reason aside?" No, he will often transcend reason but never set it aside. He works in harmony with all our faculties, though often outstripping them in order to accomplish that for which we are praying and toward which our faith is reaching. I do not set aside the reaching power of my little child, when I find her on tiptoe vainly stretching to grasp the apple high above her head, if by a strong lift I put her in possession of the fruit. Now, so far as the child was concerned, the lifting process was a miracle, which, when performed in her behalf, did not interfere with the exercise of her reaching power. I simply enabled it. Now, had my child been unable even to get on her feet, I would have had to bring the apple to her and lay it in her lap. So when God works a miracle in our behalf the amount of help given depends largely upon our need. My reason is not insulted by a miracle

wrought in my behalf, though I can not understand it. The result is rather that all my mental powers are stimulated to make a more determined attempt to fathom the deep things of God.

Reason never approaches the Bible with a preconceived pet notion coupled with the abnormal desire to prove that notion by Scripture. It is about time that we quit trying to draw checks on the Bible with which to pay the board bills of a lot of strange and peculiar notions, which remind one of a great bunch of overgrown and shiftless youths unable to earn their salt. If any of us have begotten and brought into the world an idea which is not able to pay its own way, let us keep it to ourselves and not put the problem of support off on a long-suffering Bible. Though the dependent class of ideas is large indeed, the Bible is not an orphan's home (nor an asylum for defectives). As holiness people, we would get on better in the interpretation of Scripture if, when we sit down with the Bible for an interview, we would let it do most of the talking, instead of impertinently expecting that it keep quiet, merely nodding its head and saying, "Uh-huh" to our every proposition.

Real faith never disqualifies nor disrespects Reason, but while frequently soaring above Reason, yet it always works in harmony with him and is subject to his tests. Reason recognizes the fact that while in answering prayer God will quite often transcend the means, "causing the creek to overflow its banks," yet it is fanatical to expect results in answer to prayer without

the use of the appointed means. Suppose we would say, "Now, Lord, this is a time when we are needing to practice great economy, so we have discharged our janitor, and are out of coal. Now please heat our church for us." Would not that be presumptuous? May we have just such a manifest gift of speech and hearing as they were given on the day of Pentecost? I answer yes, if the occasion and need is exactly repeated. May we again expect just such an outpouring of salvation power upon us as came upon them on that great and notable day? Yes, if we will see to it that circumstances, prayers, obedience, and faith, combine in the same way to bring it. May we today, if we have really received the fullness of the Holy Ghost, see the dead raised as an evidence that God is thus with us? Yes, if circumstances are such that it will honor God and benefit man to do it. Well, if circumstances are never repeated so as to justify us in expecting again such marvelous and identical repetitions of divine power, what may we expect as to divine help and blessing? That if we fully and truly obey Him, He will do for us "exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20). When it is surely known that the conditions are being met, sanctified Reason always sanctions the faithful expectancy of a sweep of victory such as this promise warrants. Reason also notes the fact that the working of the power may be hindered by our failing to permit it to work in us. So reason urges that

the best thing a man can do is to let God use him as a means by which to fulfill His mighty promises to needy humanity.

JUDGMENT

CHAPTER 6

As Judgment is the last member of the Faculty family to be discussed, it may be well to review a little, and notice again the mutual relation of the members of this interesting family to each other. While it is the business of Judgment to hold court, Memory is clerk, and keeps the record. Reason argues each case. Conscience urges that strict justice be done. Affections pleads for leniency when the verdict is, guilty. And Will executes the sentence which Judgment pronounces.

Judgment is so careful and considerate that the whole family are learning by experience to trust to his wisdom, and not to act in anything without first consulting him. He is full of family lore, is a great historian, and always is a close student of human affairs. So much so as to be accused at times by Sister Affections of not being at all interested in religious things, and as having no salvation. For it is true he does seem to be quite self-centered and independent of others. Of all the members of the family, Judgment and Affections seem to be the most likely to misunderstand one another, and each to mistake the motives of the other. So the opinion Affections has of her brother Judgment must not be taken too seriously. Many a time calm, methodical Judgment, when he has been almost be-

trayed into calling his sister Affections a visionary enthusiast and a fanatic, has happened to overhear her praying in secret, or talking to some one about salvation, and he has restrained his tongue and gone on much melted and convicted, saying to himself, "I ought to be a better man." The facts in the case are these. Happy is the family that contains two such worthy and useful members as Judgment and Affections, with such widely variant traits of character. For no family is complete without two just such members in it, though they are so different in temperament as to make it difficult to trace the family resemblance. Yet deliberate and slow-spoken Judgment and impulsive and voluble Affections are born of the same parentage and reared under the same conditions.

Be it known that Judgment is far more susceptible to the influence of Affections than a chance observer would dream. For if the interest of Sister Affections is enlisted in behalf of some matter or individual that is on trial in her brother's court, she is almost sure to get his ear, and bias his action. Once she becomes stirred regarding a thing, an impartial verdict regarding it is well-nigh impossible. In some instances, when court is about to convene and try some important case, it may be quite necessary for Will and Conscience to plan together to send Affections out somewhere to nurse some sick person, or to help in a revival meeting, perhaps, until court adjourns. For unless they can by ordinary means restrain her, her presence and influence may not be safe. When fully aroused, she is de-

terminated and insistent, and may carry her point over the heads of all the rest of the family. For instance, the time to begin to pray about marriage, is long before one falls in love, else it will be exceedingly easy to pray through as to what seems the proper choice of a life mate. The young lady who prays, "Oh! Lord, if I am to marry, choose just the right one for me, but please let it be John Smith," is, if John is willing, quite sure of an early answer. However, she runs great risk of her answer not being from heaven. Thus the importance of respecting Judgment, and giving him a free hand, under God, in directing the affairs of life, appears. . How often we may be inclined to want to do things, even after Judgment has helped Conscience to hold up a warning hand. For it is true that we do not desire truths that cross our inclinations, neither are we likely to discern them and their relation to our well-being, clearly. Men often believe only what they want to believe.

If we are sincere and honest hearted, how great is our respect for a fair minded man. If we have any matters that need arbitration, he is the one we will choose, though a fair and impartial handling of the matter may, in the world's judgment, mean wrong and loss to us. Our confidence in this man is due to the fact that we have never known him to be guilty of snap judgment nor impulsive action. What a blessing such a man is to a community, or to a church. What is a fair minded man like? He is like a jury that is in honor bound not to render a verdict until conclusive

evidence is in. Of all the people upon whom rest the responsibility and necessity of being fair minded, God's holy people should furnish a true example of this. Do you say, "I am not hasty in judging others? Let me inquire, do you criticize unkindly? If so, what is this but hasty judgment? We are counseled in the Word to have fervent charity among ourselves, for charity shall cover a multitude of sins (1 Pet. 4:8). In nearly every case criticism of the conduct of another, is based on a slight or partial knowledge of the motives and conditions governing his action.

There is a thing which we all have, and are probably never wholly rid of. It is not sinful in itself unless after being recognized it is still willfully retained. It is usually on very good terms with carnality, even though it is not itself a sin. I refer to prejudice. Literally this means judgment beforehand. It is the result of making up the mind on false or partial evidence. It is like a jury with a typewritten verdict in the pocket of its foreman, before court convenes. This would be no more unreasonable and extreme than are the prejudices which may be entertained in these days of confusion, demon activity, suspicion, evil surmising, and the resulting misunderstandings and cruel strifes which arise, even among God's people. How much we need the mind which was also in Christ Jesus in these days which try men's souls. The woman of Samaria supposed that He was a prey to the old Jewish prejudice against the Samaritans, and that He would take issue with her as to the proper place of worship, but he

disarmed her prejudice by telling her that it is not the place that makes worship true and acceptable, but the spirit of it. Thank God, we may all have a clean, obedient heart, and a humble spirit. Sound judgment will tell us that these are not only our need, but our privilege and right under grace and that having these we are on the only true basis for unity, fellowship, and victory in the Holy Ghost.

It is the special function of Judgment to assist every other faculty in the performance of its function. Should Conscience become overwrought and morbid, Judgment should give her the directing and soothing truths of the Bible by which to test her convictions. If Reason becomes tired and inaccurate, Judgment should advise him to sleep over his puzzling problem. Should Memory slip a cog, Judgment ought to see that his tasks are lightened. When there is a danger of Will becoming arbitrary and heady, Judgment should counsel and restrain him. If Affections becomes assertive and clamorous, Judgment ought to ask her to lead in prayer, knowing that her energies need directing rather than restraining. Thus it will be demonstrated in the life that "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (Jas. 3:17).

THE BODY

CHAPTER 7

In man as created by God the immortal spirit is first in importance and all else in man is subservient to the spirit. In accomplishing the fall of man the Devil took man's regnant spirit off the throne and seated the physical in its place, thus exactly reversing the order of ruling as established by God. God would never have said to man in the garden of Eden, "Have dominion," thus giving him supreme authority among His creatures, had He not first placed the spirit of man on the throne of his newly created being. In fallen man the mortal body is first in importance, his physical desires and needs always being given precedence over his spiritual interests, as the following illustration will show:

Unfallen Man	{	SPIRIT
		BODY
		SOUL

Fallen Man	{	BODY
		SOUL
		SPIRIT

It is a special function of the soul to stand, as illustrated above, in either unfallen or fallen man as intermediary between his spiritual being and his body. So that in fallen man the soul listens to the demands

of the physical, whether normal or abnormal, and helps to subject the spirit to these demands. In unfallen man the soul listens to the behests of the spirit, thus helping to keep the body "under and bring it into subjection" (1 Cor. 9:27). Be it remembered that the spirit of man is composed of the three lofty faculties, Conscience, Will, and Affections, and that these have especially to do with God, salvation, and the "life which is to come." That the soul of man is composed of those faculties, the Memory, Reason, and Judgment, which operate within the scope of the five senses, having to do more with temporal matters, or "The life which now is." It is the spirit of man which stands as intermediary between God and man, as illustrated below.

Unfallen Man	{	God SPIRIT SOUL BODY
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Fallen Man	{	God BODY SOUL SPIRIT
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The happy proximity of the unfallen man to God thus appears, as in this condition man's spirit is on the summit of his being, ready of access and easily responsive to suggestions from the skies. The unhappy condition of fallen man also appears in that his once joy-

ful spirit has been seized, bound, drugged, and dragged down to the cellar of his being where it now lies helpless; the spirit of man being thus isolated to the remotest possible point from God; so that to restore fallen man to a happily saved condition, God must go down through the stubborn bulwark of a sensualized body, past the remonstrances and arguments of a carnalized soul, and lay almighty hand upon a stupefied and helpless spirit, quickening it again to life, activity, and restoring it to rightful rule. For, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). However, God is abundantly able in spite of these peculiar hindrances to deliver and reinstate the captive spirit of man. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). By this means the prayer of the Apostle Paul may be answered, "And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thess. 5:23, 24). This indicates that by entire sanctification man is brought out of his blameworthy condition into the right relation to God and all of the thus redeemed powers of spirit, soul, and body are brought again into proper adjustment and interaction

with each other. In order to maintain this beautiful and gracious reinstatement, Paul says, "I keep under my body." It has been compelled to abdicate the throne upon which the Devil placed it, the spirit has been restored to the place of rightful authority, and now the body must be kept under. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." "Now the body is not for fornication, but for the Lord, and the Lord for the body" (1 Cor. 6:13). "For ye are bought with a price, therefore glorify God in your body and your spirit, which are God's" (1 Cor. 6:20).

The body is simply the container or house wherein and through which its immortal tenant works out plans of infinite import, and accomplishes results of eternal reach. It is a great workshop, containing a full and appropriate equipment of tools and instruments, desks, and benches, for the use of the force of skilled operatives God thus installs and employs, associates with and directs.

Not only are we to be God's operatives in this well equipped and appropriate workshop, but the body is a precious tenement of which we are to be the stewards and janitors. 1 Cor. 3:16, 17, inquires, "Know ye not that ye are the temples of the Holy Ghost? If any man defile this temple, him shall God destroy." In view of this, and of the words of 2 Cor. 7:1, also, how carefully the body must be kept, and sacredly guarded from every unworthy indulgence and questionable use.

No intemperate giving away to the appetites and passions which war against the soul. No secret vices nor open, unclean habits; God also helping us to an understanding of the great fact that when we come to matters of sex we enter the very holy of holies of our beings. That in the use of the procreative function we run in a parallel channel with the glorious original creative work of almighty God (John 1:3; Gen. 1:28). Nothing, therefore, may be tolerated in any relation of life which is out of harmony with the plan and purpose of God for that life. Not only is inward purity and chastity expected and enjoined, but outward cleanliness and neatness of attire, for if, as the Scripture says, "The king's daughter is all beautiful within," her outward garb must be in keeping with that precious inner fact. She must not be attired like a worldly woman, nor dressed like a harlot. Undue expense and immodesty are two things to be avoided by God's people in bodily attire. We are to adorn the doctrine of Christ. Not only are we to be good housekeepers on our own account as touching this physical temple of the Lord, but we should remember that when God created the human body He foresaw that it would become the dwelling place of a King, as well as that of His subjects. That Christ the Lord of glory was to take upon Himself the form of the flesh, that in that body He might make atonement for sin when the occasion should arise. "Thou shalt call his name Jesus, for He shall save his people from their sins" (Matt. 1:21). "By the which will we are sanctified through the offer-

ing of the body of Jesus Christ once for all" (Heb. 10:10). And because of this great salvation which he has finished within us through the baptism with the Holy Ghost, we may have Him as our constant indwelling, abiding Guest.

The wholly sanctified man has the promise of the first or better resurrection for his body. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1). "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile [corruptible] body that it may be fashioned like unto his own glorious body according to the mighty working whereby he is able even to subdue all things unto himself?" (Phil. 3:20, 21). Whatever the change in the texture of the body may be in its resurrection, Paul indicates such a great change that it will be no longer subject to the natural senses and desires. The sanctified body in the resurrection will no longer feel these. "It," the body of him who falls asleep in Jesus, "was sown," (i. e., died and buried); "a natural body," (i. e., subject to the course and desires of nature) "it is raised a spiritual body" (1 Cor. 15:44). In the resurrection we shall not be subject to hunger nor thirst, nor to temperature (Rev. 7:16). The glorified body will be in bondage no longer to the domination of the former natural laws which controlled it. Gravity will have no pull on the resurrected body of a saint. Then why should we not readily go

up to meet our Lord in the air? This changed body will no doubt be so completely under the control of spiritual laws as to become visible or invisible at the will of its restored spirit. Just as angels may, and as our Lord did after His resurrection (Luke 24:36). Its power of motion will no doubt be as swift as thought, and whatever new or extended powers it may need to adapt it to its spiritual use and heavenly environment, no doubt such powers will be given it freely (1 Cor. 15:48, 49).

Those who die in sin are promised no such glorious change nor marvelous deliverance for their bodies from the appetites and pains and suffering of the flesh, but that the body of the sinner will suffer physical desires with nothing to satisfy, and physical pangs with nothing to relieve, Jesus plainly taught in Luke 16, Mark 9, and in other places. The judgment pronounced upon the sinner will be according to the deeds done in the body, "whether they be good or whether they be evil." This means the sins committed by using the body as the instrument or medium with which the sin is committed. The body does not sin. It is the conscious being that dwells within the body that sins. The body is in no wise responsible for being put to a wrong use. Responsibility lies with the intelligent being who has the body for his dwelling. So Paul advises us, in Rom. 6:12-13, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves

unto God, as those that are alive from the dead," (i. e., we are to have our physical appetites so sanctified and controlled that we will be like those that are resurrected, and are thus free from the former physical appetites and desires) "and your members as instruments of righteousness unto God." The thought clearly seems to be, that we are to be so conscientious in the use of our bodies with their desires and appetites, that we will be as free from condemnation at this point as are those who already possess their glorified bodies. A high state of grace, truly.

THE FAMILY ENEMY; OR, SATAN AND DEMONS

CHAPTER 8

To doubt the personal existence of Satan, is to doubt a well established and strongly emphasized Bible truth. The confession of Eve (Gen. 3:13) was, "The serpent beguiled me." Satan in that form as Rev. 12:9, indicates. The Apostle John said, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in the evil one" (1 John 5:18, 19, R. V.). In His instructions to His disciples concerning prayer Jesus told them to pray, "deliver us from the evil one," (Matt. 6:13, R. V.). "Get thee behind me Satan," is the explicit command of Jesus in the wilderness temptation, spoken to His diabolical opponent, and recognizing him as possessed of a personality, just as truly as Jesus himself was a person.

Lucifer, or Satan, in his unfallen condition is impressively described in prophetic language (Ezek. 28:13-15). The fact of his awful fall is clearly given in Isa. 14:12-15. Formerly, he was an archangel high in authority among the angels, "stars," of God. "Light bearer" is the meaning of his name. Holding a position of high authority, laid him especially liable to temptation at that point, just as it does a man. Only

the humble in spirit are safe for leadership. When any leader becomes domineering and dictatorial in his spirit, he should be deposed at once. "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased." Unwarranted authority and personal gain seem clearly to have been the spirit of the revolt which Lucifer led in heaven (Isa. 14:13). The general trend of human affairs at the present time toward lust for power, especially financial power, the greed for selfish gain, make this an age easy of satanic dominance. His great power today especially is money power. The world is coming more and more under the rule of the greedy commercial spirit, which is being taken advantage of by the Devil and manipulated by him for the forwarding of the interests of his kingdom. Even now it is being frankly stated that future commercial control is the bone of contention among the nations in the awful world war, so that the world seems about ripe for the appearance of the beast, who as Satan's lieutenant-general will doubtless head up under his own leadership a giant combine in which all the nations will be represented, and which will control the peoples of the world under one government, and especially in a commercial way (Rev. 13:7, 17). The authority which Satan vainly tried to overthrow and supplant in heaven is the same as that at which his hellish attempts are being aimed here on earth; and that same divine Power will finally frustrate all his plans, and break up his kingdom, arrest him and consign him to the lake of fire (Rev. 20:10).

The occasion of the revolt in heaven does not seem to be indicated in Scripture, but it may be that Satan sought for himself the authority which was vested in Christ in His Messiahship (Heb. 1:6, with Isa. 61:1, 2), with no reference whatever to the atonement which is the vital fact of the Messiahship (Matt. 1:21; Heb. 10:5, 10, 14). No teaching or doctrine is more devilish than those which ignore or rule out the necessary atonement of Jesus Christ for sin. No teachings are more dangerous and damnable than those of the colossal religious fraud known as Christian Science, for it actually or inferentially denies every scriptural and experimental truth of the precious atonement, as well as many other truths that are vital to orthodoxy. It is a doctrinal Satan, masquerading as an angel of light. It is crooked in theology, unsound in doctrine, illogical in its reasoning, inconsistent in its statements, and unscientific in its teaching.

Jesus announced the result of the war in heaven, Luke 10:18, "I beheld Satan as lightning fall from heaven." The transfer of the black flag of satanic rebellion from heaven to earth is just as clearly stated in Rev. 12:12, and 1 Pet. 5:8. "The devil is come down, having great wrath," and "Walketh about as a roaring lion, seeking whom he may devour." That he should thus be allowed liberty upon this earth to tempt and hinder God's children is an enigma to some people. However, it should be remembered that Satan can come no nearer to a saint than God sees fit to permit, and can have no more power to vex God's children

than God allows him to exercise (Job 1:12, 2:6). The gracious promise is given in 1 Cor. 10:13, "There hath no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it." Thus, abundant provision is made for us whereby we may successfully resist all the vicious attacks of the Enemy, and come out of the combat with more faith and confidence than ever. God will have a tried people. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Pet. 1:7). Heaven is too worthy a place to be gained by following the line of least resistance, and will not be peopled by any, so far as the responsible portion of the human race is concerned, but heroes and heroines.

"Must I be carried to the skies, on flow'ry beds of ease?
While others fought to win the prize, and sailed
through bloody seas,
Sure I must fight if I would reign, increase my courage
Lord.
I'll bear the toil, endure the pain, supported by thy
Word."

If we have a correct scriptural idea of Satan, we will be impressed with the awful might and magnitude of

this fallen being. A single angel defeated the great army of Sennacherib, slaying 185,000 of his men in one night (2 Kings 19:35). Lucifer was a mighty archangel, and no Scripture indicates that he forfeited any of that might when he fell. The poet Byron pictures in striking words the terrible character and magnitude of this fallen spirit, as follows:

“A spirit of a different aspect waved

His wings like thunder clouds above some coast,
Whose barren beach with frequent wrecks is paved.

His brow was like the sea when tempest tossed.
Fierce and unfathomable thoughts engraved,
Eternal wrath on his immortal face,
And where he gazed, a gloom pervaded space.”

The Apostle John recognizes in Satan a malicious spirit great enough to enswathe the whole inhabited earth in his diabolic influence (1 John 5:19). Associated with him in his work of destruction are myriads of unclean, malicious fallen spirits or demons, which desire embodiment and if permitted, possess that power. The violent insanity of the man in the tombs of whom we are told in Luke 2:8, was clearly the result of demon possession, as is much of the insanity of the present time, no doubt. A very large number had found embodiment in this unfortunate man. So great is the danger of demon possession, that a special warning is given in Eph. 4:27, “Neither give place unto the devil.” There is abundant proof that the weird and uncanny influence which may be felt in

spiritist seances is due to the fact that those who operate as mediums are directly in league with hell, and the more completely the medium gives himself or herself over to become the hold of every foul spirit, the greater his or her efficiency as a medium. I have the personal testimony of one who was formerly a spiritist medium of power, that spiritism is of the Devil, and that it was a deathlike struggle for her to get out from that awful influence to Christ and His great salvation.

It is the business of demon spirits as they swarm the atmosphere about us to do all they can to hinder spiritual exercises and influences. Chilling the spiritual warmth of a meeting if possible, and beating our prayers back in our faces. They are able to get close enough to us to influence our feelings so as to oppress or depress us and thus try to discourage us because of the lack of good feelings. Then it is also true in times of great blessing in the services, when the spiritual tide is running high, demons may add impulse to the exhilaration, and thus push some one into an outlandish extreme in demonstration. If at any time any one shows resentment, or will not take advice, when his hilarity is questioned, it is almost sure proof that his demonstrations were not in the Holy Ghost. The Devil can not stand a real unctuous, Spirit-given shout. Nothing will more readily clear the atmosphere from demon presences and impart a buoyancy and holy freedom to the services than this. It is always a pleasure and blessing to remember and think about demonstration that is in the Holy Spirit. A real blessing from God

brings with it its own credentials, assurance, and confidence that can not be gainsaid. A blessing of this sort is not superficial in its character, neither is its influence short-lived, the Devil has no successful counterfeit for it.

It is quite characteristic of demons to slip in close alongside a saint and whisper an unholy suggestion or impure thought accompanied by the insinuation that it came from the inside. Slanders like this upon themselves some have believed, and have thus cast away their confidence and forfeited a victorious experience. So it may be inquired, what is the safeguard against these varied attacks of the Enemy? We answer, the precious full enduement of the Holy Spirit, enabling us to watch and pray, lest we enter into temptation.

The awful way in which Satan repossesses the backslider is taught by Jesus in Matt. 12:43-45. How the poor deceived one again becomes a child of disobedience, in which the Devil may stir up and work every unclean appetite and lust (Eph. 2:2, 3).

Satan will, if possible, induce a sanctified man to put his natural appetites and affections to an unholy use. The nearness of spiritual kinship, and the warmth of sympathy among holy people, make it easy to violate proprieties which obtain between men and women. The Devil has tricked good people at this point and they have fallen. The farsighted wisdom of John Wesley's advice to preachers, "Converse sparingly and conduct yourselves prudently with women," thus appears. God's men and women, in altar services, in per-

sonal work, and at every point of fellowship, must be very careful how they deal with each other.

Then, also, a danger which is in some respects the very opposite of the above mentioned, should be noticed. Some temperaments attract each other, while others repel. In the case where two people are not naturally inclined toward each other, it may not be hard for the Devil to slip in suspicion of each other, which easily passes into dislike, and this festers into hatred. The result is trouble, backsliding, and possibly a split which involves the whole church.

Under satanic manipulation a very serious condition has come about in the church at large, and in which the holiness people also are somewhat involved. It is service in self-will. Too often we go ahead to lay plans, and carry them out without hearing from heaven first. How service in self-will, instead of service in the will of God, is ever accepted by Him at all, is a mystery. The Devil does not care how religiously active people are, so long as they do not live and operate in the will of God. In fact, he will co-operate with and stimulate all sorts of religious endeavor which is outside of God's will. In religious circles, quite generally, the natural is being substituted for the supernatural, and the human for the divine. Man is being spelled with a big "M," and God, with a little "g." Even in some religious journals, human exploits and achievements are given in bold headlines, long columns, and on editorial pages, while the mighty operation of the Holy Ghost in killing sin and transform-

ing human lives is, with an apologetic cough, given about an inch of space, in an obscure place on a back page. This is but one of the evidences of the trend of the carnalized and demon influenced human will to alienate itself more and more from God (Isa. 1:2-6; Rom. 1:28). The only wise and safe course is marked out by the Apostle James. "Go to now, ye that say, to-day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time and then vanisheth away. For that ye ought to say, *If the Lord will*, we shall live, and do this or that. But now ye rejoice in your boastings. All such rejoicing is evil" (Jas. 4:13-16).

The Bible recognizes Satan as "The god of this world, who hath blinded the minds of them that believe not" (2 Cor. 4:4). And as the "prince" of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). Thus it appears that all sinners are especially liable to demon influence and possession. It is also true that those who are unsanctified are in special danger of being led wrong. The sinner has no locks on his dwelling so far as the Devil is concerned; for the old Enemy has free ingress and egress to his life. The unsanctified man has locks on his doors against the Devil, and they are bolted; but a confederate of Satan's, Carnality by name, is lurking in the house, watching for a chance in an unguarded moment to slip out and unbar the

door, to the wily foe; so that the only safety lies in "Putting off the old man with his deeds" (Col. 3:9). Of this matter more will be given in another chapter.

With the Enemy constantly on the alert to lead astray, and to shrewdly hinder each member of the Faculty family in its work, the question is proper, how may one know which is the right course to take? We answer, first, go slow, "Wait on the Lord." "In all thy ways acknowledge him, and he shall direct thy paths." "But will I not quite often come to a fork in the road?" Likely so, but take the one which is marked by the cross. The one which will mean the most sacrifice, and the least self-indulgence. Easy avenue leads to hell. Energy and determination are needed if one makes it safely to heaven. It is good evidence that one is really sanctified if he is not easily influenced by the Devil. But if this is true, such a one will be especially beset by the Adversary, for he maintains a special conflict with those who are truly spiritual.

Some do not believe in a personal Devil because they have never had a conflict with him. The reason why, is because they are going in the direction he wants them to go. If they will turn around and start the other way, the first one they will meet will be Satan himself. Any one who is really antagonizing him knows there is a real, personal Devil. They have also learned that Jesus is more than a match for him (Matt. 17:18), and that a sure means of overcoming him is furnished, Rev. 12:11, "They overcame him by the blood of the Lamb, and the word of their testimony."

SATAN'S CONFEDERATE; OR, THE "OLD MAN"

CHAPTER 9

Equally as impure, malicious, and dangerous in his influence as Satan the untiring Enemy of the Faculty family, and second to him only in evil power is the "Old Man," or Carnality, which is the eldest son of the Devil. He was not only brought into being by his father, Satan, through the fall of our first parents in the garden of Eden, but was quartered in the family residence of the faculties, with them. From this point of vantage it is his special business to stir up trouble, and ably second every attempt of the Devil to drag down and destroy, world without end. Thus he has a world-wide presence and reputation, for every human being is infected with his deadly poison. We are "by nature the children of wrath" (Eph. 2:3). The human "heart is deceitful above all things and desperately wicked" (Jer. 17:9). "Altogether become filthy" (Psalm 53:3). So it plainly appears that a man who has never been delivered from the guilt and from the defilement of sin is in awful danger, as he is between two deadly enemies; Carnality on the inside and Satan on the outside; these being in constant and perfect co-operation to accomplish the sinner's ruin, by placing him outside the pale of God's protection and

leaving him to become the prey of the black winged vultures of the pit.

Paul identifies the "Old Man" as "The sin dwelling in me" (Rom. 7:17, original Greek). In this chapter he puts himself in the place of a man in whose members the power of deadly carnality has full sway, saying, "Oh! wretched man that I am, who shall deliver me from this body of death" (margin), and then testifies with a tremendous shout of victory, "I praise God, through our Lord Jesus Christ" (Rom. 7:23, 24). In this connection it may be asked, why is carnality called "The Old Man"? The answer may be given. Because he originated in Eden, with the fall of Adam. Scripture also calls him old in contrast with, "The new man which after God is created in righteousness and true holiness (Eph. 4:24). We might also notice that sin ages one prematurely, for the faster and farther a man goes into sin and vice, the more surely and quickly the tyranny and rapacity of the "Old Man" assert their power in his members and hurry him down to an untimely grave.

Of all the criminals in human form that have cursed the race, the "Old Man" is the worst, for no sin or crime was ever committed that he was not directly or indirectly responsible for. It is most dangerous for him to be at large. He is a freebooter, an outlaw, and an anarchist, being a menace to good government wherever he is. Every reformatory, jail, or penitentiary; and every lock on door or window, witnesses to the universal recognition of this fact. Does it not seem

strange, in view of this, that there should be one home left freely open to him? This, as before stated, is the home of the Faculty family, and the one above all where he can do the most damage, and through which he can operate with diabolical strategy, and awful power. Therein he runs a counterfeiter's den, from which he issues the bogus coin of hypocrisy and deceit, with which to meet the expense of and to cover his lust. Out of these proceeds he will also pay well every preacher who will ignore his existence or excuse his shame.

Why is the "Old Man" not mentioned in much of the preaching these days? One reason is, the people who are still entertaining sin in their hearts have the "Old Man" for a near kinsman, and no one likes, if he has them, to talk about his disreputable kinfolks. When he is cast out, and thus is no longer abiding in the heart, he can be mentioned without embarrassment. Much of the present day preaching does not search deeply into the life, because this would disagreeably reveal to people their kinship to the "Old Man." It requires nerve to open a man's closet door and let him see the gruesome, grinning skeleton therein. It is better and more popular policy to paint the outer walls of the closet in attractive colors and leave the door closed. Putting a beautifully painted pump into a stinking well will not furnish pure water, nor rid the community of the menace to health and life; neither will human eloquence and ability in the pulpit, which disregards the awful fact of sin in the heart, and God's

power to cleanse it out, be anything less than a moral menace and a spiritual danger to those under such a false ministry. The man who fearlessly and unsparingly rebukes the sin, folly, and worldliness of this butter and honey age, will never be in danger of being spoiled by the favor and applause of carnally minded men. Carnality blights manhood, despoils womanhood, robs virtue, and rots honor. In view of these facts, is it not strange that he should be given bed and board anywhere? Suppose the worst criminal ever known should come to your home, and knock for admission. And you, knowing his character, should freely admit him, give him the guest chamber, with clean linen and a soft and beautiful bed. The next morning seat him at the head of the table spread with the best food to be found in the house. Not only that, but suppose when later in the day you should see a posse coming hot on the trail of this criminal, you would secrete him in some hidden room, and thus attempt to shield the notorious scamp from justice. You hear and answer a peremptory knock at your door. You can not hinder the search of the officers of the law, and finally they drag the cowering culprit out into the light. Now in such case, what would be the attitude of the law toward you for having willfully harbored the criminal? You confess that the court would pronounce you to be guilty with him. This makes it plain why a clearly justified person, after he has received light on the believer's privilege and duty to be sanctified wholly, if he refuses to get sanctified, forfeits his justification.

In 1 Cor. 3:1, Paul characterizes the "Old Man" as babyish. Not a real little infant that has a right to be treated as such, but a grown-up baby. As has been said, "Six feet tall and with whiskers." These big babies are usually the most babyish sort, unreasoning, foolishly exacting, and hard to teach. They are often as much in need of the shingle argument as any babies living, but are the most difficult to spank.

The "Old Man" is proud and vain, introducing all sorts of immodest and expensive abominations into manners and customs of living. "Dame Fashion" is his special handmaid, and her inventive genius is something amazing. She is constantly, and in the face of the present international plea for economy and saving, bringing out new and startling typical creations, that are as silly as they are often insulting to the self-respect and decency of womanhood. Some of the things that are being and have been paraded in the name of fashion would nearly cause one to go to the sources of language to find words to express the lamentable mental condition of the woman who uses such things.

God's method of dealing with the "Old Man" has already been indicated. A divinely authorized warrant is out for his arrest and execution. It is the special business of every one who loves Jesus to assist in his apprehension and execution. As the Devil can not be converted, neither can the "Old Man," for like the nicotine in a nasty pipestem, or the viper venom into which the savage dips his arrow, carnality is the very essence of devil nature. So nothing but capital pun-

ishment remains for the "Old Man." If in you the work of death has not been accomplished, consent to its execution now.

"So many the times when we've tried to be good,
And trouble was sure to begin,
How wretched am I, say what shall I do,
To conquer the "Old Man" of sin?

Some say this is the way,
Keep him down and let him stay;
But here's the truth the scriptural plan,
Crucify and kill the "Old Man." "

THE FAMILY BENEFACTOR

CHAPTER 10

A family pleasantly situated, and happily environed, capable of great usefulness because possessed of a high order of gifts and grace, but which is attacked by a powerful enemy, and by him ruined and dispossessed of everything that makes life worth living, is indeed to be pitied. Because of this dire calamity, this family, once strong and rich, has been plunged into abject helplessness and extreme poverty, and having no power within itself to remedy its dreadful condition; his condition being due to the fact that the family, acting on false and malicious advice, thereby forfeited the favor and protection of its divine Parent and lost His image.

It was a happy day, indeed, when the eldest Son of the Father willingly volunteered to take up the work of rescue and restoration, thus becoming the family benefactor by a means that would have been possible for no other to use.

A real benefactor is one who goes to the help of those in need, sparing no pains or expense in accomplishing his mission. Such a one is Jesus Christ. "Who, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). He found us, not only in the most wretched poverty, but enslaved, "Sold under sin" (Rom. 7:12), un-

der the brutal taskmaster, Satan, who in the garden of Eden posed as a benefactor, but was in reality Apollyon, the destroyer. The nature and extent of the fall was such that none but a divine being possessed the power to rescue the fallen and lost, or to redeem the enslaved. "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth, for a spoil, and none saith, restore" (Isa. 42: 22). "And he saw that there was no man, and wondered that there was no intercessor, therefore his arm brought salvation unto him; and his righteousness, it sustained him" (Isa. 59: 16).

Though the work of redemption taxed the resources of heaven, expense was not spared. The Greek of Phil. 2: 7, says, referring to the redemption work of Jesus, that, "He emptied himself," that is, all that He possessed in divinity and humanity, he poured out willingly into His redemptive operation. He paid the price. The Greek language covers a richer and fuller meaning of redemption, than does the English. One word in the Greek rendered redemption, in English, is "*agorazo*," which means, to go down into the market place and buy a slave. Jesus found me down in the awful sin market place, on the Devil's auction block, exposed for sale. He alone had the price of my redemption, even His own blood, and He willingly paid it, taking me out of the Devil's clutches, as helpless and lost, I abandoned myself to Him. Oh, praise the Lord! Another Greek word rendered in the English,

redemption, is "*exagorazo*," which means to take the slave up out of the market place. That was the purpose for which Jesus bought me. Hallelujah! Still another Greek word which comes out in the English, redemption, is "*lutroo*," which means simply, to free. The prophet thus announces the mission of Jesus, and its accomplishment, in Isa. 61:1, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage."

"This freedom in Jesus means blessed release,
From sin and from sinning forever to cease,
And freedom from self brings such infinite peace,
Oh! glory to Jesus, I'm free."

Nothing arouses the resentment and hatred of the Devil more than to have people snatched out of his horrible clutches. So rescue does not complete the work of this mighty Benefactor, who in His first advent bruised the Serpent's head, and prevailed over him, leading captivity captive, and giving gifts unto men. The Devil is so bent on getting back every inch of ground he has lost, and recapturing every soul taken out of his power that ample protection and safeguards must be furnished to those freed from the bondage of

sin. So with salvation comes many promises, assuring every redeemed one that He is able to keep him from falling, and to present him faultless before the presence of His glory with exceeding joy (Jude 24). We are assured in 1 Sam. 2:9, that He will keep the feet of his saints. Psalm 91:1 promises that he that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. Thus the Word is full of most precious assurances of sufficient grace with which to meet every test and trial that a saint may be called upon to face.

If anything were lacking to complete the happiness and felicity of the Faculty family, the fellowship which is granted them by their great Benefactor, as He takes up His abode in their home, would certainly supply that lack. Deliverance from the power of the Enemy, means that those delivered are called into fellowship with their Deliverer. This also includes perfect harmony in the household. "God is faithful, by whom ye are called into the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment" (1 Cor. 1:9, 10). For, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin" (1 John 1:7). One of the chief benefits to be derived from this fellowship, is not only the sweetness and

helpfulness of it here, but that it indicates something of what heaven will be like.

“And if our fellowship below with Jesus be so sweet, What heights of rapture will we know when round His throne we meet.”

Although in this abiding fellowship and indwelling presence of the Holy Spirit, Christ is ever present with those whom He has befriended, redeemed, and delivered, yet He in his physical, bodily, visible form will return to this earth to take His own unto Himself, and to establish His kingdom over all the earth. “Let not your heart be troubled, ye believe in God, believe also in me. In my Father’s house are many mansions, if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself that where I am, there ye may be also” (John 14: 1-3). So with buoyant and joyous spirit, with purged and responsive soul, and with pure and consecrated body, let us joyously await His return, as those who watch for the Bridegroom. That the prayer of Paul, 1 Thess. 5: 23, may be answered, “I pray God, your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.”

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